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In October 2009 the Centre for Advanced Study Sofia opened its doors for its Fellows and academic audience at its recently purchased and thoroughly refurbished home at 7, Stefan Karadjia St., entrance 3, ap. 23, Sofia.

The new CAS office and seminar hall are located in the very centre of Sofia, in the heart of the capital's cultural life: next to the National Theatre and Film Academy, in Sofia's theatre district, by the City Library and the *Slaveikov* Square open book market. It is right off Rakovski Str., whose throbbing atmosphere still carries some of the flavour of Sofia's late nineteenth- and early-twentieth-century past emitted by its architecture and historical buildings, combining modern-day bustle with a whiff of older-times intellectual aura.

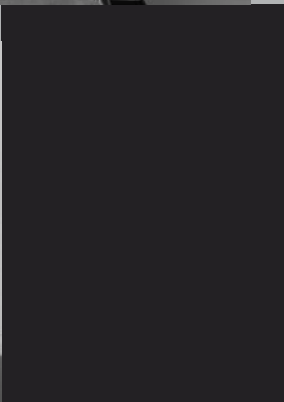
Our new home gives us substantial space to host conferences, seminars and other academic initiatives, a quiet library

place as well as a welcoming central foyer that provides an excellent opportunity to complement a brief break from reading and discussion with a friendly chat over a cup of coffee or tea.

This valuable acquisition was made possible thanks to the special contributions from the Zuger Kulturstiftung Landis und Gyr (Switzerland) and a donator within the the Stifterverband für die Deutsche Wissenschaft (Germany). We would like to extend our special appreciation to the Swiss Confederation for having crucially assisted the process of acquiring this property as well as to all those who contributed, financially, logistically or with abiding encouragement to it. Most sincere gratitude goes personally to Ms Hanna Widrig for her staunch and enthusiastic backing and very personal engagement all the way during the prolonged operation of securing a permanent roof for CAS, its events, Fellows and staff.









## Project Completion:

### CAS Shaken Order Project (2007–2009)

In June 2009, CAS *Shaken Order Project: Authority and Social Trust in Post-Communist Societies (Case Studies in Law)*, came to its successful end. As formerly described in details (see CAS Newsletters 2007), the Project was built around the key objectives of identifying the systemic, structural and epistemological preconditions for the profound changes of authority and social trust in the countries of the ex-Soviet bloc in their post-Communist aftermath. Essentially, the Project focused on studying the processes of emerging social (in)stability in the legal field, addressed the social inefficiency of the legal regulatory framework, targeted populism as an institutional framework of representative democracy; and traced the evolution of modern constitutionalism and constitutional policy in the post-1989 context of East European socio-economic and political transition processes. By analysing the heuristic potential of existing theoretical traditions and historical prerequisites in the outlined problem area, the Project inquired into the potentials for institutional reforms of Law and subjected its fresh findings to outlining new, fieldwork-grounded approaches to issues related to the deficit of trust and weakened authority in modern societies.



Once the heated seminar discussions ended and the last *Shaken Order* workshop closed in June 2009, we turned to **Dr Ivo Hristov**, the Project's team-leader, to summarise his impressions of the two extremely busy research years, to give us some insights into the 'kitchen' of the team's activities, and chart out the Project's potentials for further investigations.



I would like to welcome Dr Ivo Hristov, the leader of the CAS *Shaken Order* Project, and thank him for agreeing to this interview. Now that the *Shaken Order* Project has become history itself, I wonder whether you remember how it all began.

**Ivo Hristov:** The impetus for the Project came from Prof. Pepka Boyadjieva. Nearly three years ago, she invited me, together with Prof. Galin Gornev, to join the intellectual team of the Project. The initial idea was to look into all possible crises which might have affected the post-Communist society, paying special attention to education at university and school level, to science as a whole, and to law and deregulation of the legal order. CAS intensively sought to identify possible sponsors for the research and eventually the module investigating law and trust attracted the vital financial support. Work was thus launched and I became convenor of a project team that set out to study the legal field. I would like to take

this opportunity and thank Prof. Pepka Boyadjieva for her invaluable contribution to the conception, development and implementation of this exciting research endeavour.

Did you have a clear working hypothesis for the *Shaken Order* Project from the very beginning? If so, did your expectations change over time?

**I.H.:** Indeed, I had some preliminary ideas, laid out in the original research Project. They seem to have grasped the sponsors' interest due to their untraditional formulations. We questioned the very place of law and legal regulation in post-Communist societies, by redirecting our attention to the role of historical traditions and the absence of specific types of normative culture and mechanisms there. We dared approach law outside its strict, legal framework, by linking it to sociology and thus, sociologise its nature. We hypothesised that the strengths and deficiencies of a certain law cannot be explained from a purely



legal perspective. Neither can its performance, i.e., its success or failure, be judged from a solely present-day stance. We insisted that a combined comparative historical and sociological approach could become the key to explaining law's social inefficiency. Simultaneously, the Project was open to both native and international participants. This was a winning card as it helped us understand that certain peculiarities, which otherwise would pass as strictly Bulgarian in nature, were typical for other countries in our Region, too. The Project highly benefited from the multiple micro-history and macro-history approaches, as well as from its anthropological analyses and purely normative readings.

The individual sub-projects within the broader framework were rather diverse in nature and so were the participants coming from different academic and scholarly backgrounds. Did this cause any organisational or scholarly inconvenience, especially when systematising, processing and theoretically summing up the results?

**I.H.:** Admittedly, I felt slightly odd at the beginning, as till then, I had been used to pursue my individual research goals and defend my own research results. 'Disciplining' power was entirely alien to me. Gratefully, CAS had already firmly established traditions in administering academic work. These were very useful in my case...

Diversity proved to be a problem at moments, especially when it came to the selection of the candidates. I also had to face the issue of working and coordinating people from different scholarly schools and accustomed to different research methods and approaches. Even their personal attitudes towards the topics of research could prove unexpected at times. As they needed coordination within the common Project framework, I opted to give the participants maximum academic freedom and be as inconspicuous as possible during our discussions. It is my personal conviction that a good leader should never impose his/her presence on the team-members. His/her primary function is to allow the others to express themselves, to lay out and debate their view points. Finally, my strategy was awarded with lively and very productive discussions that followed our round-table workshops.

In addition, during the course of our research we added yet another form of scholarly communication – the monthly seminars. Three academic meetings a year soon proved insufficient to provide the necessary scholarly cohesion among the participants. Hence, we decided to introduce the regular monthly seminar scheme where attendants could voice their opinion and comment on various problems, including such of interest to the bigger, *Shaken Order* problem. These regular, face-to-face meetings proved truly beneficial for both the

Project participants, and the pace and mode of the research itself. The Internet cannot replace live communication and cannot inspire such vigorous debates. Interpersonal communication was vital for the eventual successful outcome of our Project. Yet, such enterprises require extra financing. This might turn into an obstacle at times.

Did the *Shaken Order* research team arrive at conclusions, which are worth further investigation?

**I.H.:** We came up with some truly fascinating results, which we would be happy to develop into another, new project. It will target the society we are living in. The implementation of the comparative historical method substantialised into some analyses that envisage the future. They are worth further attention, too. We have reached a preliminary agreement between CAS and some *Shaken Order* participants to continue this line of research and apply for additional funding.

Our next project has been provisionally called *The Other Bulgaria*. Its major objective is to challenge the traditional assumption about social determinism. We assume that the present is 'burdened' with multiple options, and it is a matter of rational choice which direction of development to pursue. Secondly, we would like to circumvent the ideological spectacles, which the Communist era





is traditionally explored through, and instead, examine the period and Bulgarian society from an ideologically unbiased perspective. How can we know what is currently going on in our society if we have no realistic knowledge about our recent past? I believe that this is a still open issue, awaiting its answer.

Last but not least, we hope to conjecture some models – regardless whether optimistic or pessimistic – of a further societal advance... Of course, we heavily depend on funding and sponsorship; yet, I nevertheless believe that this new project is worth the challenge. Our social sciences have been lost in trifle and fear to confront the substantial. Micro-research has taken over, as it is not related to overburdening expenses. Nowadays, it appears as if all macro-analyses are solely 'clad' in case-studies... Case-studies are indispensable for acquiring down-to-earth knowledge, but they do not necessarily amount to global conclusions... Broad, panoramic research is still scarce. The *Shaken Order* Project, however, has revealed the potentials of larger-scale

academic enterprises. It might also provide theoretical suggestions for further civic development.

Do you believe that currently there are mechanisms or ways to implement theoretical knowledge into practice – in the legal and cultural spheres in particular?

**I.H.:** It would hardly be a surprise if I point out the number of impediments for theory to 'wed' practice. It is a sore problem here, in Bulgaria, as most project results and conclusions would quietly 'fade away' into an article or two, and stay within a tiny, closed group of experts. Yet, science is not an esoteric enterprise, but has to do with the exploration and clarification of the world we live in. What is needed to keep project 'outputs' alive and vibrant in society, is their good media coverage. We need the assistance of the media to 'broadcast' our newly-acquired societal awareness. This applies especially to CAS and its academic work, as the Centre has given birth to a number of fascinating interpretations that substantially diverge from the

dominant mainstream studies and analyses of societal development in Bulgaria and in Eastern Europe in general.

Can we expect any publications to promote the results of the *Shaken Order* Project?

**I.H.:** Currently, our participants are having their papers prepared for publication in the *CAS Working Papers Series* as an electronic publication. There is yet another option that is at present under scrutiny – a volume of research articles by *Shaken Order* participants within the Bulgarian-language publication series of CAS.

Interviewed by the Editor

## PROJECT 'SPILLOVERS':

### The Consolidation / Disintegration of Public Institutions and the Political Processes Discussion Series: Institutional Changes in Bulgaria after the Accession to the EU



The constitution of the *Shaken Order* Research team resulted in some unexpected, yet significant 'spillovers', namely the regular coming together of a group of CAS Fellows and scholars intellectually involved into the Project's thematic fabric.

The substantial number of Bulgarians among the Project participants facilitated the organisation of several additional working seminars on a fortnight basis, which gained publicity as the *Consolidation / Disintegration of Public Institutions and the Political Processes Discussion Series*. The latter quickly enhanced its popularity due to the recurrent vigorous debates it went hand in hand with.

The *Series* provided its presenters and attendees with the valuable opportunity to have mainstream conceptions challenged and unconventional ideas about Bulgaria's modern-day political, legal and social structures introduced and theoretically tested. Its experience indicated that face-to-face discussions might operate as a highly productive form of academic communication, since their participants are eased in maintaining regular contact with each other and thus continue exchanging their views in an informal setting.

We would like to present to our readers some brief sketches of papers, which attracted the special attention of the *Consolidation / Disintegration Series* participants, thus hoping to offer our audience a glimpse into the unusual twists of ideas that circulated at the discussion seminars. We grab this opportunity to thank Dr Atanas Slavov, Dr Martin Kanoushev and Dr Todor Hristov for *writing up* their thoughts for us. Let us also point out that their ideas should be considered as 'work in progress' and hence, might be subject to further elaborations and potential modifications.



## Dr Martin Kanoushev:

### Punishment and Revolutionary Requirements: Bulgarian Penalty Law, 1944–1956

The paper provides a sociological analysis of some key elements, which outline the construction of the peculiar historical profile of Bulgarian Penalty Law. Such is the total codification of the notion of danger of crime, the 'practical requirement' of the application of law by analogy, the political function of the juridical circumstances, the establishment of terms related to guilt: counter-revolutionary intentions and the twofold social role of punishment.

My basic thesis is that in a transitional period, punishment takes over a generalising function to combine repression and conviction to 'bridle the people's enemies and discipline the working force'. Hence, there are two objectives – force and discipline – building up the punitive economy of the socialist society. These are also fundamental for securing an efficient policy based on a) punishment as a justified force to enact state priorities and objectives when other resources are failing, b) capital punishment and confinement as acceptable tools in cases when other sanctions are falling short; c) the priority of ensuring criminals' betterment and citizens' education to curb potential crime and introduce monitory intimidation.

The 1956 Penalty Code stated that 'punishment is required to 1. disarm the people's enemies; 2. restrain criminal agents from further criminal acts; 3. reform and re-educate criminals to respect the rules of the socialist society; 4. enact discipline on members of society in general'. Punishment became both a power instrument in the process of building socialism and simultaneously, a pedagogical method for overcoming capitalism. Punishment had to contribute to citizens' proper socialist education and also help obliterate the mental rudiments of capitalism. As it was claimed: the historical genesis of crime was socially rooted in the bourgeois society, whereas the socialist society itself was unable to generate crime. If the transitional period would bear traces of crime, those were to be tracked down to 'some lingering remnants of the past'. It was a mere question of time to have crime eradicated in the close perspective. The labour-disciplining aspect was turned into the central focus of the socialist penalty system to reform labile members of society, whereas people's transformation and shaping into new, socialist personalities became the system's final goal.





## Dr Atanas Slavov: Socio-historical Opportunities for Liberalism in Bulgaria

In the framework of the *Disintegration / Consolidation* Discussion Series, my presentation embraced three aspects of the outlined problem:

### 1. Distribution of power – theory and constitutional models

The major problem of the presentation related to the very Principle of Power Distribution as formulated in the 17th century by Locke and Montesquieu, and later by other, post-17th century and modern authors. Emphasis was placed on the Principle's dimensions, encompassing mutual control, authorities' checks and balances, and American Constitutional Theory (James Madison, the 'Federalist').

The second part of the paper analysed the implications of the Principle for the Bulgarian constitutional model and at foremost, the issues of judiciary independence and constitutional ambiguities surrounding the President's role and functions as either a 'neutral' authority or part of the executive power.

### 2. Legitimacy of the constitutional and national constitutional model

Here, the basic accent fell on the evaluation of Bulgaria's Constitution's legitimacy in the light of modern theories (Fr. Michelman, J. Balkin). The efficiency of the Bulgarian constitutional mode was scrutinised from the point of view of goal realisations and enactment of the fundamental constitutional Principle. The paper presented a critical re-evaluation of Bulgarian citizens' low level of trust in the democratic institutions of their country, dwelled on its preconditions and causes, and outlined the threat of erosion endangering the very legitimacy of the established constitutional order in Bulgaria and resulting from the activities of various social groups.

### 3. Socio-historical potentials of liberalism in Bulgaria

The paper also offered an analysis of the various trends of Liberal Political Thought in a historical context by delineating the boundaries among the different types of Liberalism in Political Philosophy – classical liberalism, modern liberalism, libertarianism, Anglo-Saxon and Continental liberalism, etc. It addressed the role of Liberal Political Philosophy in shaping and structuring modern political institutions of Constitutional democracy, i.e. it focused on Liberalism as a political and constitutional model and pointed to Liberalism as a social model by underlining the necessity to distinguish among and internalise liberal values and principles on the part of both individuals and social groups.



## Dr Todor Hristov: The Guilty Truth (Five Case-studies of Power before and after 1989)

Sadly enough, the notion of guilt has proved to be an important political capital in our day. The regime of late-modern bio-power has legitimated violence if used against 'guilty' populations or individuals. Today, a criminal or an immigrant can be justifiably detained once the detaining authorities manage to establish his or her culpability.

Max Weber claimed that maintaining successful monopoly over legitimate violence is the very foundation of the state. Hence, guilt has become crucial to the activities of late modern state because of its ability to justify physical violence, as well as excuse economic, political or social exclusion.

As I am interested in the ways contemporary states process tragic historical events and transform them into political capital, capable of legitimising violence, I have decided to study a privileged point of discursive production of culpability in the post-1989 Bulgarian society. In other words, I am focusing on the authoritative historical, anthropological and sociological accounts of power in the context of Communist and post-Communist Bulgaria.

The study of the discursive production of guilt under Communism gives me the opportunity to shed light on two broader issues, which I hope to explore in detail in the foreseeable future. The first issue addresses the peculiar, counter-revolutionary effect, which has been produced by the description of the 1989-political Changes as a Revolution in its own rights. Declaring a historical event as the 1989-Changes a revolution, has been exploited as an opportunity to depict the former power regime as tyranny, while the population, not actively involved in a resistance movement, as an accomplice to political crimes.

My second topic of interest concerns the discursive production of pastoral power, which the paternalist regime of the post-1989 Bulgarian state authority is based on. Communist and post-Communist studies often tend to justify claims that since the Bulgarian population shares the guilt for Communism, it has proved unable to use autonomously its senses. This is seen as an excuse to impose a 'benevolent' pastoral power on the population, as enacted by some 'enlightened' political elite, capable of taking rational decisions on the people's behalf.

# Regimes of Historicity and Discourses of Modernity and Identity, 1900 – 1945, in East-Central, Southeastern and Northern Europe

A major event of the academic year 2009 was the five-day *Regimes of Historicity* Annual Colloquium, June 26 – July, 2. Taking place in the picturesque village of Krapets at the far-north Black Seaside, it rounded up the first-year working sessions under the Programme, and presented a brilliant opportunity for bringing together Senior Fellows, first- and second-year Junior Fellows, and the three first-enrollment Fellows of the CAS *Modernity and Identity* fellowship programme. Its foremost objective was to ensure continuity and coherence between the two *Regimes of Historicity* researcher generations. The first-year Fellows presented the outcomes of their nine-month intensive research to their peers coming after them, who, in turn, introduced their projects and work hypotheses.

The event, financially supported by the *Riksbankens Jubileumsfond* (Sweden), was attended by twenty-six participants, including guest-experts Prof. Wendy Bracewell, Deputy Director of the School of Slavonic and East European Studies, University College London, UK, and Assoc. Prof. Evelina Kelbecheva, Lecturer at the Department of History and Southeast European Studies at the American University in Bulgaria. Two Nordic researchers – Dr. Johan Strang and Dr. Stefan Nygård from the University of Helsinki, Finland, came to Krapets as spokesmen of the *Intellectuals Beyond the Nation* Project of the Center for Nordic Studies (University of Helsinki) directed by Prof. Henrik Stenius, a long-time partner and friend of CAS. Their presentation on *The Logic of Asymmetrical Cultural*







*Transfers* added to the overall theoretical background of the *Regimes of Historicity* Project by highlighting the conceptual exchange between ‘core’ and ‘peripheries’ and throwing into relief intellectual traditions and conceptualisation of modernity and identity in the Northern European ‘periphery’. At the backdrop of the numerous ‘crossing-points’ between the two programmes of CAS and the Centre for Nordic Studies, a follow-up joint research will be the main topic of discussion at a meeting in Helsinki in 2010.

The one-week Krapets Colloquium turned out to be a special event in many ways. What it sought – and, judging from the responses of the participants, had succeeded to achieve – was an unconventional encounter of experiences, interests, and learning across different research traditions and national cultures, academic and disciplinary backgrounds. This intention has been guided by the belief in the creative power of informal and unmediated exchange of opinions and experiences. The choice of Krapets as Colloquium location aproved most felicitous to this end. The area is known for its millennium-old archeological and historical sites and beautiful natural resources – wild-bird and botanical reservations, fascinating sea and rock landscapes. That was the scene where calm reflection, lively discussions, exploratory journeys, gourmet ventures and active recreation in ‘sub-groups’ alternated, and this particular harmony of nature, body and mind created the memorable atmosphere of our Krapets sojourn. We trust that the 2009 Colloquium has laid the basis of many lasting friendships and fruitful collaborations.









## Regimes of History Fellows' Reflections on their Work at CAS:

- I learned a lot from the research and the presentations of my colleagues. Now I have guidelines about further reading if I get interested in a particular problem in Northern, Central or Eastern Europe (or in any other country). The project definitely opened up my perspective about notions of temporality, which also had an impact on my general academic work.
- Without the collective form and a common framework, there would have been little sense to combine such a great variety of topics and researchers together. The collective form was and is the backbone of the whole project, I think.
- This project required reading more primary sources than my PhD thesis did. This was, on the one hand, time-consuming. On the other hand, however, elaborating on the post-WWI musical discourses made me understand better the time-span of my PhD thesis and topic. The effects of this cooperation are long-term. The general agenda of the Project and the theoretical and methodological readings and discussions we had, will have an impact on my subsequent papers and publications in the coming years.
- The project had a great effect on me since at the moment I am planning a comparative, cross-cultural project on the history of historiography. It is really useful to exchange ideas and hear comments from researchers who are not familiar with your own area or topic, since it forces you to reconsider issues often taken for granted.
- Coming to the Project meetings was always a great pleasure. The flexible deadlines, the additional reading materials provided and the openness of the convenor and the senior fellows contributed to a stimulating and relaxed working environment. Also, the group dynamics among the fellows was great, and that reflected in the good quality of the research atmosphere.





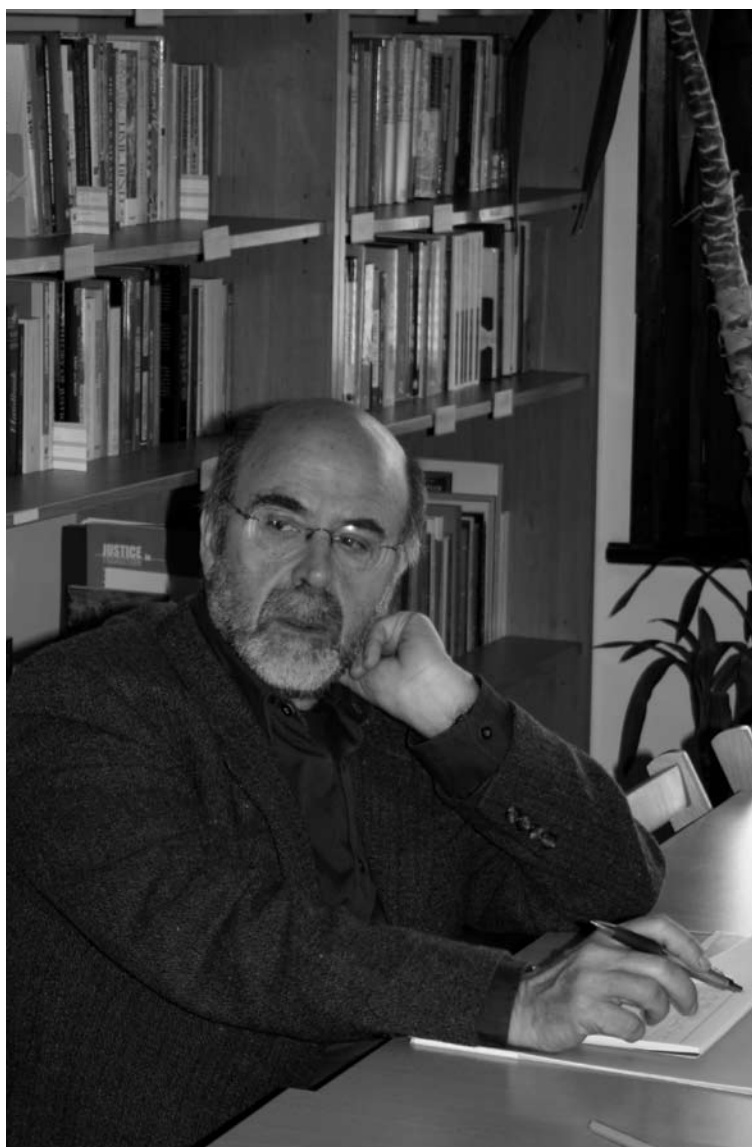
## Notions of European History

An Interview with **Professor Antonis Liakos**,  
National and Kapodistrian University of Athens

Prof. Antonis Liakos is a leading Greek historian in the field of Social History, History of Historiography, Nationalism, and Nineteenth-century History of Greece and Italy. He is of distinguished international reputation having worked and taught at the University of Sidney, European University Institute of Florence, Princeton University (Programme in Hellenic Studies), Ecole Normale Supérieure, Paris, and New York University – to mention a few of his academic affiliations. Amongst his best known published works are his monographs on *How the Past Turns into History* (Athens: Polis, 2007), *The Nation. How Was It Envisaged by Those Who Wanted to Change the World?* (Athens: Polis, 2006), *Labour and Politics in Interwar Greece* (Athens, 1993).

In 2008, Prof. Liakos joined CAS Project on *Regimes of Historicity and Discourses of Modernity and Identity* as a Senior Fellow engaged in the study of *The Implied Canon of European History: Framework of Comparative Activities*.

Especially for our reading audience, Prof. Liakos traced some significant issues on the evolution of social history over the last decades. We would cordially like to thank him for his readiness and cooperation to extend an otherwise traditionally designed, oral interview into a lengthier electronic discussion.



Please let me start with a less expected question: In his book, *History, Historian and Autobiography*, Jeremy Popkin argues that earlier in the 1960s, you chose history over philosophy as 'history seemed to offer a less unstable ground for understanding than philosophy did'. With a remarkable theoretical input into the development of social history over the last decades, has your perception of history changed? Would you still regard history as a stable reference system for explaining the past and evaluating the present?

No I'm not considering history as a stable ground. But let me explain my point. The reference on the choice between history and philosophy had to be textualized. It's part of a text on my *Ego-Histoire* in *Histoire* 3. During the seventies (not the sixties as Popkin writes) the dilemma which affected the orientation of a whole generation towards history in Greece, was to explain and understand the course of history that led to a chain of dictatorships and the civil war. We were interested the 'practical past', we had behind us the question *What to do and what to avoid?* This orientation included also a critique toward the older tradition of Greek historiography. We had to deal with the concept of Hellenism and the ideological lineage of national continuity which burdened the way we conceived of history. Since the 1970s, to eliminate from history myths, distortions and ideological uses has been the main aim and the underlying plot of Greek historiography. During the decades following the restoration of democracy in Greece, the rewriting of history and the change in historical sense became one of the central intellectual projects of the country's democratization, which often saw historians going public and addressing a national audience. From this point of view the stability of the ground has to do with the experience and the practice. I think that under different historical circumstances, philosophy might prove fitter to provide responses and practical orientation than historical research. Even in the 1970s we did not conceive of history without

theoretical background and philosophy without historical references. The heroes of our generation were philosophers and historians like Althoussier, Poulantzas, Braudel, Thomson, despite their big differences.

How has the impact of sociological thought on history and in particular the dynamics and tensions of the multiple historical consciousnesses toward the past shaped your personal understanding of history as an 'ethical' craft?

First of all, I don't consider as sociology the reflection on the dynamics of historical consciousness. This is a matter of terms and semantics. History in the mind of many has been conceived through the glasses of historicism. If we follow the history of the intellectual trajectories during the past two centuries, history, sociology, social anthropology, philosophy of history and other disciplines are part of what could be considered disciplines regarding past experience. Two directions have shaped my thought on history. The first had to do with the question how we turn the past into history, how we historicise our personal experience, or the experience of the society we belong to. From this point of view, Paul Ricoeur, Hayden White, the debates on linguistic turn, Foucault and the critique to knowledge and power, the concept of self reflexivity coming from social anthropology, were part of my travelling baggage.

The second had to do with the responsibility of historians, not so much towards the dead, as towards the society they lived in. Is history an intellectual project with practical use? How could historians have an impact on their fellow citizens regarding the way of taking better decisions and having a more open horizon? The first axis brought me toward scepticism in history, the second towards the problem of the cognitive role and the capacity of history to elucidate problems.

Within your career as a professional historian, both as a visiting professor and a member of the Board of The

International Commission of the Theory and History of Historiography, you have had numerous opportunities to encounter and acquaint yourself with the historiographical traditions of other countries. Have you noticed any local, culture- and geography-bound preferences for certain topics of research interest within what might be called the 'multiple' social histories of the contemporary European nations?

Yes, there are strong differences. Take for example the bigger historiographies of France, Germany, Britain and USA, and look at the ways they have passed through social history. There are different traditions, topics, methods, names of references. But they have a common tempo, for example the turn to cultural history, or the impact of feminism and gender studies, retaining, nevertheless, their addenda. This also depends on the structure of the historical communities and the universities, on the one hand, and on the way historiography has been involved in the making of the national culture, on the other hand. Look for example at the central position of historiography in the French culture since the nineteenth century – it is much stronger than in the British case. I am not talking about historical imagination, but of the scholarly historiography.

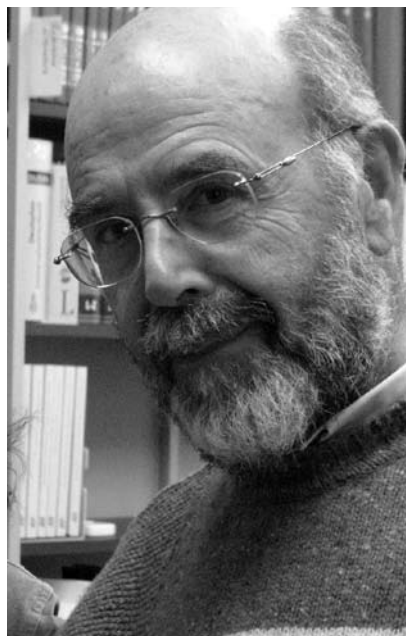
During the last two or rather three decades there has been a process of internationalization of historical studies, theories, debates and communities, which has produced a thick network of conferences, societies, joint projects and journals. Some of the more conspicuous turns in the social sciences and humanities have reverberated internationally across these networks. But at the same time, the national and international itineraries of historical studies have experienced an ongoing divergence. The reality of international meetings hardly corresponds to the reality at a national level. Although the former are significant in expanding academic milieus, they are much less visible locally. National audiences are still dominated strongly by national history. This dichotomy is often reflected at the academic level,

although there is an amazing capacity of adaptation by people using double language at home and abroad.

Your recent work identifies you as a strong critic of the so-called 'canon of European history', which has imposed a hierarchical scheme of prioritising and marginalising certain aspects of the national histories within the larger European historical context. What harm has been caused with and have there been any gains from the continuous comparison and accommodation of small nations' historiographies to 'European history'? Does the notion of A European history still work on a functional university level today? Does it continue to operate on a contemporary political and diplomatic level?

We can't conceive of national historiographies without the comparative aspect which has been imposed by the canon of European history. All the debates about backwardness or contributions to the European civilization, as well as the special 'mission' immanent in the historiographies of all the European nations are part of the contradictory and ambivalent relationship with the canon. Even the conceptualization of history in the most elementary forms has to do with this comparative activity that the canon implied. The canon is beyond harm and benefit to the national historiographies. On the contrary, the canon exists through national historiographies. The image of Europe has been constructed through the looking glasses of those who feel themselves at the borders of the Europeanness.

Regarding the notion of a unique European history – it depends at what level of experience we are going to deal with it. I think that European history is like a kaleidoscope. Europe from Scandinavian perspective is different from Europe from South European perspective. In vain we are looking for common fea-



tures, traditions and roots of European Identity European identity is a political identity, a result of the decision under certain circumstances to be connected with the European Union. It is not the late born child of the European history. The history of the continent has a big role in shaping frameworks of interaction, but imaginary Europe is also part of the landscape, even as an illusion.

Since 2008, you have been involved as a Senior Fellow in the CAS Project Regimes of Historicity and Modernity and Identity. Which aspects of the Project sparked your interest for contributing to its overall theoretical framework?

I think that a common theme in almost all the papers is the question of how societies in North, Eastern and South-Eastern Europe have been involved (or, perhaps, even absorbed) in various processes of social, political and cultural changes. This is a history

wider and more complex than that the various theories of modernization imply. The other fascinating aspect of the programme has to do with the people. Young scholars of the Region work with exceptionally high quality.

How does the CAS Project fit into a broader, international picture of historical studies? Are there any specific foci of historical interest that make the Project stand out amongst other current historical research?

It is impossible to have an overall idea of all undergoing projects in history. But regarding what I know, there is a more interesting and challenging discussion in this programme without losing the more concrete aspects of the historical realities. It is also more homogeneous from the point of view of the way the new generation of scholars has been formed. From my point of view, it is one of the best academic experiences I have participated in.

What are your current and future plans in the academic field? Do they relate to further joined scholarly activities with CAS or with Bulgarian academics?

I am writing now on *History and Utopia*, making a book out of my article in *Historein* 7. But I am planning to write a common article on *History Wars in Greece and Bulgaria*, with a Bulgarian colleague. Our point of view is not a kind of Balkan incomprehension of history, but history wars as the moments of crisis which permit to understand historical culture, or the cultures of history. It is a challenge to understand history as a cultural practice, beyond the theories of 'use and abuse of history'.

Thank you for your time. It will be a pleasure to meet and talk to you again.

Interview by The Editor



# Regimes of Historicity and Discourses of Modernity and Identity, 1900–1945, in East–Central, Southeastern and Northern Europe

## Second-year Fellowships (2009–2010)



**Dr A. Ignjatović** graduated from the Faculty of Architecture, University of Belgrade, specialising in Aesthetics and Symbolism (1995 – 1996) and History and Theory of Art and Architecture (1994 – 1998), and took up postgraduate studies in Culture Studies – Material Culture as a Symbolic System (AAEN / Alternative Academic Educational Network, Belgrade, 1998 – 1999) and at Belgrade University (1999 – 2002). He received an MA and PhD degree in History of Art and Architecture at the University of Belgrade (2003, 2005). The title of his doctoral thesis was *Construction of Yugoslav Identity in Architecture 1904 – 1941*.

Dr Ignjatović has participated in numerous supplementary training and major research programmes, such as *The Revitalisation Project for Cultural-Historical Entity of Topčider, Belgrade*, organised and held by the Institute for the Protection of Monuments of the City of Belgrade (2004), *The Comparative History Project* of Central European University, Budapest (2007 – 2009).

### ALEKSANDAR IGNJATOVIĆ, *SERBIA*

Project title:  
BYZANTIUM EVOLUTIONISED:  
CONSTITUTION OF ARCHITECTURAL HISTORY  
AND THE CONSTRUCTION OF SERBIAN  
IDENTITY, C. 1900 – 1941

#### *Research Interests and Contribution to CAS ROH Project*

In Serbia, questioning relations between modernity and historicity in the Humanities is still entrenched within imporous disciplinary boundaries. There is also an indicative lack of comparative studies — both as an approach concept and as a methodological strategy. Recently, however, younger scholars have been struggling to overcome these inert trends, especially in the field of historical studies. My own professional profile is very close to this small academic group as throughout my academic career, I have been adopting and applying the interdisciplinary approach. My recent work focusing on Yugoslavia has been grounded on this conceptual platform by attempting to shed light on the complex ways in which the national identity and local traditions were constructed and the ideology of Yugoslavism was imbued in the visual and architectural culture. It has been based on a self-reflective and conscious theoretical basis, embracing a variety of interpretative tools, and as such, it has been recognised as novel and outstanding within the Serbian academic milieu and has attracted the attention of international scholars.

I am convinced that my academic skills and qualifications will substantially contribute to the successful perspective to be developed within the CAS Project *Regimes of Historicity and Discourses of Modernity and Identity, 1900–1945 in East Central, Southeastern and Northern Europe*.

### **Research Project Description**

Questions concerning tradition have fundamentally marked the discourses of modernity in twentieth-century Serbia. The processes of constructing national identity and utilising tradition have been defined by complex relations between diverse local traditions and different models of their perception, which were heavily dependent upon distinctive visions of the nation's prospects. A fundamental issue of any comprehensive survey of discourses of modernity and identity in twentieth-century Serbia is to explore the nature of these relations – generally elucidated by François Hartog's concept of *Regimes of Historicity*. One can assume that the Serbian national community constituted the mechanics and economy of its past from the standpoint of its present and, more particularly, from the vision of the nation's future.

A general tentative assumption of my research proposal reflects the idea that it was exactly the desirable image of the nation's future, which generated the construction and interpretation of Serbia's national history over the course of the first half of the twentieth century. A thorough and systematical exploration of this problem presents the primary objective of my proposed work.

Ever since the end of the nineteenth century, national history in Serbia was predominantly conceptualised according to some complex perceptions of Byzantine culture and Byzantine heritage – the latter becoming focal to any interpretation of Serbian history, its culture and identity, and permeating the diversity of disciplinary regimes. Multifaceted and changeable historical relations were re-interpreted along stereotypical formulations – the latter meant to confirm an 'innate' closeness between Serbian and Byzantine culture and thus establish the important and ideologically potent idea of cultural continuity. The nationalisation of history by appropriating Byzantine heritage and constructing the nation's 'golden age' (a common *topoi* in the landscape of modern national identities of the Region), based on the implicit formula 'Glory to come – glory in history', served a number of ideological functions and backed the political interests of the national elite. It was the image of Serbia as an evolutionised Byzantium, that was recognised as capable to sublime and evolve its underlying traditions of the Greek and Roman antiquity and, hence, legitimate itself as civilised and developable.

The core of the proposed research is to explore the discursive mechanisms that generated those complex relations between a perceived and nationalised Byzantine legacy and, on the other hand, examine the imported models of interpretation within the discourse of modernity and identity-building processes, which marked Serbia between c. 1900 and the late 1940s. A working hypothesis of my study is to look for the drive for such temporal intervention in at least two ideological functions, namely, to legitimise the expansionist ideologies of the modern Serbian elite, and culturally de-stigmatise modern Serbia as an underdeveloped and uncivilised country. The general research framework will concentrate on the discursive mechanisms of this 'temporalisation of history' in the academic disciplines – history and architecture, in particular – as they were vital for enforcing the thesis of a so-called Serbo-Byzantine Style based on common, European formulas of progress and evolution of the nation-states.

In addition, the research aims to demonstrate how such a vision of the nation's future influenced and governed the mapping of national history and territory. It seeks to establish the links between history-constructing processes and those political ideologies in Serbia, which, in return, were largely legitimised by them. Moreover, it hopes to discern the relations between those ideologies of nationalism and imperial rule, which simultaneously justified the grounds for further policy of expansionism.





**Ms A. Mesarič** graduated from the Department of Ethnology and Cultural Anthropology at the University of Ljubljana, Slovenia, and has been enrolled in the Doctoral Programme of the same Department since 2004. Her Doctoral research addresses the transformation of religious and national identities in present-day Bosnia-Herzegovina, and focuses on Islamic revival and gender. A. Mesarič has held a position of a Teaching Research Assistant and Research Fellow (2006 – 2009) at the Dept. of Ethnology and Cultural Anthropology, carrying out practical courses for undergraduate students on anthropology of migration, anthropology of advertising, popular culture, and methodology, and coordinated a course on the culture and history of Slovenia (2006). She has also contributed to several non-governmental organisations in Slovenia, working in the fields of intercultural communication, tolerance and refugees (2003, 2004), and was involved in data-collecting on trafficking for the International Organisation for Migration and Peace Institute (2003).

## ANDREJA MESARIČ, SLOVENIA

Project title:  
THE ROLE OF THE WOMAN QUESTION  
IN MODERNIST DISCOURSES AND IDENTITY  
FORMATION OF BOSNIAN MUSLIMS 1900 – 1945

### Research Interests:

Andreja Mesarič's current academic interests include Islamic revival in the Balkans and the relation between Islam and feminism. She draws methodological and theoretical approaches mainly from anthropology and gender studies.

### Project Description and Contribution to CAS ROH Project

The proposed research focuses on modernity and identity discourses in the writing of Muslim reformist and modernist thinkers in Bosnia-Herzegovina in the period of 1900 – 1945, and specifically on the so-called 'Muslim woman question' in their work. This term refers to a set of questions related to the position Muslim women should occupy in society. Writings of both modernists and traditionalists writing at the time are replete with symptoms of an identity crisis, which they were trying to resolve through 'their' women, to use their own rhetoric. They were influenced by both Austrian, and later Yugoslav ideas of modernisation, as well as by Islamic modernist thinkers in the Muslim world, especially Egypt and Turkey. The aim of the research is to explore the intersection between these different yet interrelated modernist discourses that formed around the cru-

cible of adapting Islamic practices to changing political, social and cultural circumstances, and to look into the phenomenon of Islamic modernism in Bosnia-Herzegovina as one of double translation or hybridisation.

As they defended education and the unveiling of women, modernists were long believed to be defending women's liberation. However, what they were advocating actually involved the reinscription of domestic and reproductive functions of women. The changes that were brought forth by modernisation not only offered women new liberatory potentials but implied new forms of subjection, too. Connected to this is the reconceptualisation of mothering and the family, a phenomenon that has been commonly linked to nationalist issues. (Educated and unveiled) women were to be the up-bringers of responsible and capable (male) citizens and (male) members of the nation. This turn modernist thinking took in many countries – emerging nation-states, in particular. However, the situation in Bosnia was quite different. The type of nationalism espoused by certain modernist writers was in an atypical position, one which will be explored as part of this research project.

The research proposal complements the general framework of the *Regimes of Historicity* Project as it focuses on the responses to and adaptation of a somewhat imposed modernity in a specific Southeast European location, and on a variety of modernisation accounts aiming to overcome an imagined time lag and perceived backwardness. In addition, the inclusion of the gender and religion aspects, are believed to contribute favourably to a wider understanding of modernisation processes.





**Dr A.J. Drace-Francis** received a BA degree in English and American Studies at the University of East Anglia, Norwich, UK (1992), and an MA degree in South-East European Studies at the School of Slavonic and East European Studies, London (1996). With the aid of a British Academy research studentship, he studied for a PhD at SSEES, awarded in 2001 with a thesis on Romanian cultural development and national identity in the eighteenth and nineteenth centuries, subsequently published as *The Making of Modern Romanian Culture* (2006). He then worked as postdoctoral fellow on the project *East Looks West: East European Travel Writing on European Identities and Divisions, 1600–2000*, which he combined with a lectureship in Romanian Studies (2000–2003) and a Modern Humanities Research Association fellowship (2003–2004). In 2005, Dr Drace-Francis was appointed to the post of Lecturer in Modern European History at the University of Liverpool, UK.

## ALEX DRACE-FRANCIS, UK

Project title:  
TIME AND THE SELF. LIFE NARRATIVES  
AND HISTORICAL CONSCIOUSNESS  
IN MODERN ROMANIAN CULTURE

### *Research interests and contribution to CAS ROH Project*

Life-narratives, although they exist in large numbers and are regularly used as sources, have rarely been subject to systematic analysis by historians of the Balkans: I hope to establish the importance of this field of study through a monographic work focused on Romanian life histories from the period 1880–1945. I also aim to show how autobiographies relate to other genres, such as more formal historiography but also fiction and travel narratives, in a way, which could produce fresh perspectives on whole areas of the study of identity-construction in Southeastern Europe.

One particular area of fascination has been the application of Orientalism-derived theories that posit a 'split' or 'stigmatic' identity as a characteristic of the Balkans. While fragmented identities may at first sight seem metonymic of a broader Balkan complex vis-à-vis the West (the Romanian case was theorised by numerous authors in the 1980s), a more nuanced study of autobiographical narratives may suggest different models. In Middle Eastern studies, for instance, historians have identified traditions of self-narration which are relatively independent of Western models and need not depend on notions of the 'fragment', 'mimic' or 'shadow'. This project represents a significant

new research direction for me, building on my earlier work on the historical sociology and intellectual history of Romanian and Balkan culture, identity and alterity.

On a general level, and in tune with the lines of investigation laid down in the CAS call, autobiographies and personal narratives enable the elucidation not just of historical thought or historiographical trends, but also cross-fertilisation into fields such as anthropology, sociology, literary studies, both as objects of study and as primary sources for the history thereof. Like travel texts, they also provide a useful site for the investigation of ideas of rupture, continuity and crisis in a given society, as well as for understanding processes of self-and boundary formation within and between cultures. As such, I hope they can be of prime interest to a project concerned with the making of historical and spatial cultures in comparative context.

### *Research Project Description*

My project is to research Romanian-language life-narratives from the period 1880–1945; to analyse their contribution to regimes of historical consciousness in Romanian culture; and to place them in the broader comparative context of global research into life narratives and personal identity.

Research in the broader field of Southeast European Studies has mainly considered collective identities – notably class, ethnicity and religion. In this context, much has been said about the role



of historiographical narratives in constructing such identities. Less attention has been paid, however, to historical narratives, which present individual life stories or personal experiences of identity; despite the fact that individual motivations may lie behind the creation of many of the important written sources which historians use to talk about collective identities or alterities. Nor has this apparently 'literary' problem been much attended to by literary historians. Although such narratives exist in vast numbers in most East European literary cultures, analysis of them is absent from nearly all standard literary histories, which focus heavily on the novel, poetry and drama. My key aim is to theorise life narratives as a 'public identity interface', a site where an individual's multiple identities and allegiances both result from encounters with the wider world, and at the same time produce a portrait of that world – 'the world through which I have passed'. Individual narratives therefore both reflect some engagement with wider social realities, and constitute themselves as a site from which judgement is passed on those realities. This autobiographical process has been seen as foundational to historical understanding.

My framework of interpretation will draw on ideas from the classic theorists of 'historicity regimes' (Koselleck, Rüsen, White, Hartog). It is proposed to place these ideas – principally about temporality, emplotment and orientation – in a broader context of ideas about narrative, as developed principally by literary theorists and narratologists. A special focus will be placed on the relationship between temporal and spatial regimes, in an attempt to rectify the so-called 'devaluation of place in social science' and 'the neglect of space in the study of narrative'. Specifically within the framework of the project, I plan to execute two foundational studies. I am less attempting a global survey of the field than investigating a series of emblematic sites from which it may usefully be viewed.

First, a baseline of 'life-narrative' construction in modern Romanian culture will be established by analysing two 'canonical' texts in Romanian literature and paradigmatic spatial-temporal representations of personal life experience in Ion Ghica's *Letters to Vasile Alecsandri* and Ion Creangă's *Memories from Childhood*. Their personal contribution to the consolidation of national memory, in the form of semi-'official' autobiographies in the decade following national independence will be of particular interest to my work. Viewed as world-building narratives, Ghica and Creangă's texts can shed critical light on the tradition-modernity dichotomy so frequently invoked in the interpretation of Romanian culture.

Second, I propose a new analysis of the concepts of temporal and spatial experience in the writings of the young Mircea Eliade, who displayed in early youth a pronounced obsession both with space and 'spiritual itineraries' in a variety of literary modes. This was related to an explicitly proclaimed project to move beyond the national in Romania's post-1918 period and concentrate at once on personal experience and themes of universal significance. So far, Eliade's work has both been interpreted positively as 'having discovered a wavelength on which spirit of place can communicate with the spirit of the wider world', but also denounced as symptomatic of an egocentric nationalism. My more specific interest here is in considering how this theorist and historian of religions, who in his classic 1957 work on *The Sacred and the Profane* placed sacred space on a prior plane to that of time, represented his experience of formative encounter with the wider world to his narrower linguistic community, through the medium of life narrative, thus producing a portrait of all three objects: self, community, world. My working thesis is that the third of these objects is narrated to the second through the medium (and interests) of the first.



**Dr Augusta Dimou** received a BA degree in History, German Philology and Political Science from the Leopold-Franzens University of Innsbruck, Austria (1993), and an MA degree in History from the University of Florida, Gainesville, USA (1995). After a one-year course of postgraduate studies in South Slavic Languages at the School of Slavonic and East European Studies, London, UK (1997), A. Dimou proceeded with a doctoral degree in History at the European University Institute in Florence, Italy (1998 – 2003). Her PhD thesis focused on *Paths towards Modernity: Intellectuals and the Contextualisation of Socialism in the Balkans*.

Dr Dimou held a Junior Research Fellowship from the Institut für Wissenschaften des Menschen, Vienna, Austria (2002) and a grant for the Programme Fernand Braudel, Maison des Sciences de l'Homme, Paris, France. She was an Academic Associate Researcher, Georg-Eckert Institute for the International Study of Textbooks, Braunschweig, Germany (2003 – 2006); an Adjunct Lecturer at the Department of History and Archaeology, University of Ioannina, Greece (2005 – 2007). Since 2006, she has worked as an Academic Associate Researcher at the Institute for Slavic Studies, University of Leipzig, Germany.

## **AUGUSTA DIMOU, GREECE**

Project title:  
STATE AND MODELS OF SOCIAL  
DEVELOPMENT. COOPERATIVISM  
IN SOUTHEAST AND CENTRAL EUROPE  
IN THE INTER-WAR PERIOD

### ***Research interests and contribution to CAS ROH Project***

My hitherto work has focused on the issue of modernity and modernisation in Southeast Europe. I have, on the one hand, concentrated on the issue of political modernity and the transfer of ideas, seeking to analyse how European paradigms and intellectual currents were transferred to this part of the world. In the tradition of the French school of 'transfer', my endeavor has been to illustrate the creative, and at times even original features of the appropriation process, against a long tradition that was accustomed to view transfer as a static process, more a reflex of what was happening elsewhere rather than a dynamic procedure. Along the tradition of the British 'contextualist' intellectual history, my work, so far, has focused comprehensively on the process of reception and the contextual conditions that determine the forms



of 'translation' and 'appropriation' of ideas in the local context. The innovative aspect in my approach to modernity has been perhaps, the effort to treat modernisation not solely as a process of socio-economic and political change, but as a process involving also the imaginary on change. I consider myself part of a generation of new historians, who have made use of the capacities offered by comparative history in order to both reconsider national canons as well as pluralise our understanding of the history of Southeast Europe. My ultimate ambition has been the attempt to stimulate methodological innovation in the field of Balkan Studies, hoping to maintain an inspiring dialogue with European history.

My current work continues the initial venture to rethink modernity in Southeast Europe. This time, however, my intention is to incorporate next to intellectual also more social and cultural history. On the one hand, this project wishes to address common assumptions connected to the label 'backwardness' by shedding light to an interesting modernisation experiment, whose multifarious ramifications have not received adequate attention to this moment. The cooperative movement did not only facilitate the access to loans was at the forefront of providing for the electrification of the Bulgarian countryside, the regulation of water resources and the rational exploitation thereof, the attunement of administrative structures with production units, the introduction of modern infrastructure and the dissemination of the latest technical and technological know-how, as well as a massive enlightenment campaign of the population. By employing the tools of comparative history, this work hopes to question common assumptions about the 'particularities' of Southeast European development by bringing in a comparison with Central Europe and the case of Czechoslovakia.

### ***Research Project Description***

The purpose of the proposed research is to explore the role of the state in conjunction with models of collective action as practiced through the organisation of cooperative movements in the inter-war period. Representing a form of corporate organisation at the intersection between economy, society and politics, cooperatives provide for an ideal laboratory to 'revisit' the notion of the state as the institutionalisation of a complex and dynamic power nexus. The project thus wishes in the first



place to contribute to modernisation debates on Southeast and Central Europe by historicising models and practices of social organisation and economic activity. In the second, it aspires to readdress a European phenomenon and evaluate the particularity or universality of its adaptation in the specific contexts of Southeast and Central Europe from a comparative perspective. Finally, due to post-1989 developments, scholarly attention has focused overwhelmingly on the Communist period, ignoring in a certain way its prehistory. The current work wishes to bridge this historical gap by re-examining the configuration of state and society relations in the dramatic and ideologically loaded inter-war period.

The research is based on a comparative analytical framework, taking the case of inter-war Bulgaria as its pilot study with the intention to include the case of the first Czechoslovak Republic as a contrasting case study. Methodologically, it attempts to build a link between social, cultural and economic history by embedding the emergence and organisation of collective action in its multiple, inter-related contexts.



**Dr Boyko Penchev** has graduated from the Faculty of Slavic Studies, Sofia University 'St Kliment Ohridski' (BA, MA, 1994), where he also received his doctoral degree in 2001. His doctoral dissertation addressed *The Modeling of Self in the Modern Circles and Movements in the Bulgarian Literature of the First Quarter of the Twentieth Century*.

Dr Penchev has combined his research and teaching activities at the Department of Bulgarian Literature, Sofia University 'St Kliment Ohridski' and New Bulgarian University with administrative work and journalism. He has been Director of the BA Programme in Literary Studies and Anthropology, New Bulgarian University (1997 – 1998), Member of the Expert Council of the Literature Programme at the Soros Centre for Arts, Sofia (1999); and Director of the MA Programme 'Literary Studies' at the Faculty of Slavic Studies, University of Sofia. (2001 – present). Since 1993, he has regularly contributed to major Bulgarian culture and daily newspapers (*Literaturen Vestnik*, *Dnevnik*).

## BOYKO PENCHEV, *BULGARIA*

Project title:  
RE-EMBEDDING THE INDIVIDUAL: MODERNITY  
AND ITS DISCONTENTS IN THE BULGARIAN 1960s

### *Research Project Description and Contribution to CAS ROH Project*

My project aims to explore the specific counter-modern attitudes in the Bulgarian society of the 1960s, generated and reflected in the literary fiction of the period. I am interested in the social and cultural foundations of the great ideological shift, dividing the cultural landscape of the 'early' (or Stalinist) communist regime from what was called 'developed socialism' after 1971. The focus of my research is the shift from communist progressivism in Bulgaria toward a backward looking cultural conservatism resembling the conservative, autochthonic ideologies of the pre-World War Two period, as exemplified by the new, post-1950s generation of writers responding to the political and ideological power change by either daring dissent or willful submission. At a cultural level, the post-1950s break-up with the tradition of formal literary technique frequently went hand in hand with a reactionary back-lack of attitudes and figurative strategies, reminiscent of what used to be part of the nationalistic discursive armory of the so-called 'reactionary', 'fascist' writers and intellectuals of the 1930s. Would there not be a contradiction between the term 'modernity' as employed by the Communist regime and the perceived anti-modernity of Communism as the

absolute 'Other' to the modernisation process in 'the West' as has been suggested recently?

In my research, I propose to discuss the social and cultural structure of Communism as a different modernity, i.e., as another, diverse response to the inherent problematic of modernity. I believe that if we consider the up-rooting of the individual from the predestined social order and the transformation of human identity from what used to be 'given' into a 'task' (Bauman) as key elements of the modernisation process, we will be able to identify these elements in the post-1945 Bulgarian society 'at work', too. While the form of modernisation imposed on the Bulgarian society from the 1960s onwards might be labeled 'distorted', its nevertheless modernising effect on the social structure and personal identities is hard to deny. The consequent spread of individualism, triggered by 'the new way of living' and detached from what had been viewed as traditional constraints, soon turned into a fundamental threat to the Communist ideology and power structure. Anti-intellectualism and anti-consumerism, giving birth to new, anti-individualistic feelings, became the paradoxical, intentional or intuitive response to the new challenge. The sentiments of the 1960s, however, re-echoed earlier, inter-war clusters of similar intellectual conservatism, 'nativism',

and nationalism of the Bulgarian intelligentsia. These similarities seem to be structural, inherent to the fundamental mechanism of modernisation and the responses it generates.

My project focuses on the ways those counter-modern, anti-individualistic attitudes were adopted in the two seemingly contrasting historical periods, and how the appropriation of nationalism by the authoritarian regimes before and after the Second World War blurred the 'left-right' political classification. As 'nationalism' cannot be viewed as a constant, ahistoric entity, my study is going to address its various effects in different social fields and discursive frameworks that constitute a certain 'epoch'.

My research adopts a theory of modernity developed by Anthony Giddens, Ulrich Beck and especially Zygmunt Bauman, which links modern identity to be an 'disembedded' character frantically searching for 're-embeddedment'. I will make the point that these 'beds', harboring the individual, are constructs, sustained by institutional discourses and artistic activities. Hence, my study attempts to explore the construction of such a new 'bed' for the uprooted individual of the 1960s – a 'bed' suggestive of older, pre-Communist national ideology, yet not reducible to it. I will hypothesise this new 'bed', i.e., the desire for belonging, was oriented towards the nebulous realm of a 'nationhood'. It was

a process that I believe, started in the 1960s and continues into the present; a process that partly accounts for the atomised state of society after the Changes in 1989. This artificially-constructed 'bed' of Bulgarianness simultaneously replaces, blocks or hinders the establishment of smaller, partial group identities.

My research material will be derived from authors like Nikolay Haitov, Anton Donchev, Vasil Popov, Yordan Radichkov, and Yordan Vulchev, who were particularly productive in the 1960s and whose positive reception in Bulgarian culture before and after the 1989 watershed is still distinctly related to notions of 'modern form' and political and ideological dispassionateness. My study focuses on how the literary fiction of the 1960s with its figurative and narrative strategies invests value in the second element in opposition, i.e. modern – traditional, foreign – 'ours', artificial – organic, reflexive – irreflexive, history – myth. My intention is not to add another learned interpretation of these works or 'demystify' them as vehicles of ideological schemes and stereotypes. Instead, I will examine how their meaning-producing mechanisms modify the framework of experience, conditioning modern identity, and how their implicit ideological content and identity-building strategies were brought into a broader network of social communication and eventually socialised.

## R. CHRIS DAVIS, USA

Project title:

ETHNOGENEALOGIES AND NATIONAL INDUCTION:  
THE QUEST FOR NATIONAL BELONGING  
AND NATIONAL SUPERIORITY IN ROMANIA  
(1900 – 1945)

### *Project Description*

My *Regimes of Historicity* project will explore a number of themes that led to the refashioning of the ethnic and national identities of Moldavian Roman Catholics, the so-called Csangos, during the late 1930s and early 40s. This refashioning was advanced primarily through the historiography of the period, first by Hungarian historians and ethnographers who ventured into the Csango lands and later by Romanian historians and Catholic priests. I will, furthermore, re-examine the Moldavian Csangos in the context of Romanian and Hungarian population policies, which emerged during the interwar period and were implemented during the Second World War. Finally, I will look at the rise of clericalism in

Moldavia and the role of the Csango clergy in nationalizing the debate on the ethnic origins of the Csangos.

The Csangos provide an important case study for several reasons: they were considered not only an ethno-linguistic minority (Hungarian) but also a religious minority (Roman Catholic); they had played no active role in either the Hungarian or Romanian national movements; they were eventually targeted for expatriation to Hungary; moreover, they had an active clerical intelligentsia with support from the Vatican; and yet their homeland had always been in Moldavia proper, which until the early twentieth



**Mr Chris Davis** received a BA degree in English from the University of St Thomas in Houston, Texas (1999) and an MA in Central and East European Studies from Jagiellonian University in Krakow, Poland (2004). He is currently a PhD candidate in Modern History at the University of Oxford, St Antony's College. Mr Davis has been the recipient of a number of research fellowships, including a Fulbright Student grant (2006 – 2007), an American Councils of Learned Societies dissertation research fellowship (2007 – 2008), and an International Research and Exchanges (IREX) advanced research grant (2008 – 2009). Mr Davis works on ethnic and religious minorities in twentieth-century Eastern Europe, with a focus on identity shifts, the construction of historical narratives, clericalism, biopolitics, and population transfers.

Prior to his graduate studies, Mr Davis taught high-school English in the US and then served as a US Peace Corps Volunteer in Romania (2000 – 2002). He currently lives in Bucharest, where he is writing up his dissertation. In addition to this, Mr Davis writes a blog, works as a freelance journalist and copyeditor for a business magazine in Bucharest, and teaches history and humanities courses online for a small college in the US.



century had been a multi-ethnic, multi-confessional territory of the Romanian Kingdom. By the 1940s, however, many Romanian policymakers viewed the Csangos as a religious, ethnic, and linguistic anomaly in the very heart of the nation. By contrast, many in the Hungarian government viewed the Csangos as an ethnically pure community of Magyars who could be used to re-colonize the Hungarian state.

I intend, moreover, to look at the historical narratives of the Csangos that were constructed by the Csango clergy, and will examine the relationship of this community's past to its present experience in the early 1940s, and the 'horizons of expectations' they held for their future as refashioned ethnic Romanians. This represents an enormous shift in the community's understanding and representation of itself through time: hitherto, the historical representation of the community was situated squarely within ecclesiastical history. However, the interwar period radically changed the context in which even small, isolated communities such as the Csangos were forced to re-evaluate and 're-represent' their historical connection to Romania's past, its present, and its future. Specifically, they were forced to demonstrate their compat-

ibility with the new, national narratives of the dominant ethnic majority and the state. For Greater Romania was a new and highly ethnicised state and nation, with little room for incompatible ethnic or confessional others. However, this was not just a discursive battle. Policies such as population transfers, nationality registers, and racial laws sought literally to reconfigure the state along ethnic lines.

It is in this context that the Csangos underwent a process of national induction, the aim of which was to demonstrate that their historical experience and ethno-national identity were congruent with that of the dominant ethnic nation, Romania. In order to secure a place within the new nation and to preserve themselves in their homeland, the Roman Catholic clergy amongst the Csangos constructed a new, nationalized past of the community, one that could be merged into the meta-narrative of the Romanian nation. This was a relevant history – a Romanian history – that could anchor them in the present, thereby preventing their deportation to Hungary and restoring their full civic rights as ethnic Romanian nationals.



### NIKOLAI VUKOV, *BULGARIA*

#### Project title:

CONCEPTUALISING THE 'RECENT PAST':  
WITNESS ACCOUNTS AND HISTORIOGRAPHIC  
DISCOURSE AFTER MAJOR POLITICAL OVERTURNS  
IN MODERN BULGARIA

#### *Research Interests:*

Identities, mobility and transformations; cultural policies and practices in Southeast Europe; oral history, methodologies of history. Dr Vukov has participated in a number of research projects funded by Open Society Institute, Budapest; the Bulgarian National Science Fund; and the Bulgarian Ministry of Education and Science.

#### *Research Project Description and Contribution to CAS ROH Project*

Over the last two decades, the notion of the 'recent past' as an object of historical inquiry has gained particular attention among historians and has posed in new light the issue of discipline borders, scope, and methods. Guided by several important historical works on this issue, by explorations on the memory resource of history writings, and by new studies on cultural memory and collective forgetting, the pertinence of this notion was especially well outlined after the fall of communist regimes

Dr Nikolai Vukov graduated from the Faculty of Bulgarian Studies at Sofia University (BA, MA, 1995) and did a second MA degree in History at Central European University, Budapest (1999). In 2002, he received his first doctoral degree in the field of anthropology and folklore studies at the Bulgarian Academy of Sciences, and in 2005, he defended his second doctoral dissertation (summa cum laude) on *Monuments between Life and Death: Memory and Representation in Monuments of the Socialist Past in Bulgaria*.

Dr Vukov has been Visiting Fellow at Maison des sciences de l'homme, Paris (2002); Guest Fellow at the Wissenschaftskolleg zu Berlin (2003); Research Fellow at the Center for Advanced Studies in Sofia (2005-2006); Mellon Foundation Fellow, Maison des Sciences de l'Homme, Paris (2007), and Returning Scholar Fellow, Academic Fellowship Program, HESP, Open Society Institute, Budapest (2006-2008), to mention a few. He has combined his research activities at the Bulgarian Academy of Sciences with a teaching career, lecturing at the Department of History and Theory of Culture, Sofia University St. Kliment Ohridski (2008), and at the Department of Anthropology, New Bulgarian University (2006 – present).

in Eastern Europe and the new trajectories of interpreting the past that it triggered. Taken up by a wave of research literature on the totalitarian periods and the post-socialist transitions in Eastern Europe, revisiting of the immediate historical experience clearly outlined the role of witness accounts in the historiographic emplotment of the recent period. Exercising a strong impact on the professional history writing about the decades before 1989, they triggered also a tendency to essentialise the 'recent past' by reducing it solely to the socialist times. Yet, despite its systematic discussion as a concept in historical writing mainly in the last two decades, the notion of the 'recent past' has been an object of elaboration in many previous periods and has played an active role in the formation of national myths and heroes, ideological narratives and imagined historical destinies. Thus, the exploration of the notion in contexts stretching further back than its regular positioning by contemporary scholarship may prove an efficient step in understanding different 'regimes of historicity' in a comparative perspective.

The goal of the current project is to investigate the construction and conceptualization of the 'recent past' in three different decades of Bulgarian history from the perspective of how witness testimonies and oral accounts have been utilised and transmitted by the emerging new historiographic discourses. The project will carry out a comparative exploration on the interaction between oral accounts and history writing in the first decades following three major events in modern Bulgarian history: the national liberation, the establishment of socialism in 1945, and the end of the communist regime in 1989. Focusing on the problem of memoirs' integration in the historiographic discourse, the project will address core issues related to the emergence of history writing after periods of major political overturns and the elaboration of notions about the 'recent past' within compressed time limits. The major questions that the project would ask are: 1. How do official historiographic discourses utilise oral history accounts to construct its legitimacy and voice of authenticity? 2. How was this appropriation related to the symbolic construction of the 'recent past'? 3. How do memoir narratives and witness accounts engender and influence the crystallisation of normative representations of history.

Exploring comparatively the interaction between witness accounts and historiographic discourse in three distinctive periods of Bulgarian history, the project will problematise thus the emergence of new 'regimes of historicity' as closely dependent on the input of witness testimonies in conceptualising recent historical experiences.

For the achievement of its goals, the project will rely on a wide range of sources and materials: witness accounts, life histories, published memoirs, biographies and autobiographies. Relying on typologically diverse forms and genres of memoir accounts, the project will lay the emphasis upon the interconnection between personal, collective, and professional memories and their characteristic involvement in the realm of official historiography, as well as on their role for the crystallisations of collective memory around a selection of normative events and interpretations. The project does not aim to convey a message about a uniform practice of history writing after major political overturns, but rather, uncover the specificities in approaching the 'recent past', which, when viewed comparatively, can reveal significant differences in the constructions of 'transformed identities', especially after major points in historiographic reorientation.

Taking impetus from the idea of collective memory as a major component in the historiographic conceptualisation of the 'recent past' (and – broadly, following Ricoeur, as a key resource for historical memory), the project will pay attention to narrative forms that are frequently discredited as a historical source and highlight historians' uses of such sources in times past and times present. The project proposed tries to overcome the traditional 'oral history accounts' / 'representations' divide and to see the active interaction between the two in periods after critical points of rupture. A thorough analysis of the memoir elements incorporated in the national historiographic discourse will permit approaching the issue of 'transformed historical identities' in a novel way, as new 'regimes of historicity' closely dependent on the shifting notion of the 'recent past', and also as rooted in what Jack Goody calls the 'interface between the oral and the written'. To the extent that such recourse of studying historical writing is a relatively unexplored field for Bulgarian scholarship, the project aspires to fill a gap in the existing scholarly endeavors around the 'contemporary history' and 'modern identities' in Bulgaria.



**Simon Larsson** holds a BA degree in Literature, Philosophy and History from Umeå University and Södertörn University, Sweden (2002), an MA degree in Arts with a major in History from Södertörn University (2003), and since 2003, he has been working on his doctoral thesis, *The National Graduate School of History*, at the University of Lund and Södertörn University. In addition, he was involved in extensive teaching at Södertörn University (2005 – 2007), and has published articles and review essays in distinguished Swedish academic editions.







to claims of scholarly standards (*Wissenschaftlichkeit*), especially in the era of post-war positivism.

### **Research Project Description and Contribution to CAS ROH Project**

The aim of my study is to re-evaluate what has been considered the modern breakthrough in Swedish historiography, namely the emergence of a group of historians centred round the brothers Lauritz and Curt Weibull in the first half of the twentieth century. The name Weibull has been rarely mentioned without reference to source criticism, whereby the prominence of source criticism as a basis for disciplinary identity-building in the Swedish historical profession has been acknowledged as internationally unique. Source criticism was not only the core method of the Swedish historian, it also happened to be a highly sophisticated means of exposing political propaganda. Hence, the historian could contribute to a free and open society.

Although this view of the Weibullian heritage has been nuanced, some essential characteristics are still missing. The Weibull historians were no crude proponents of methodical technique or unartistic collectors of facts. Their writing was certainly no effortless or 'objective' report from the archives or the seminar-room, in fact it was regarded by themselves as the essential part of the professional historians' activity. Certainly, one of their most striking features is the stylistic capabilities they put to use, their conscious and very active grasp of disposition and line of argument. Though seldom shaping their writing as traditional, epic historical narrative, and therefore, with few exceptions, never reaching wide audiences with their writings, there is always a conscious plot at work, an author's personality directing history, with quirks of subtle irony and deliberate clues: all adding rhetorical momentum to the final and often subversive conclusion. The Weibull historians had a distinct *style* when writing history.

There is a good reason to believe that this aspect of the Weibullian history-writing has been left out or downplayed. A comparison of style could prove devastating to the ideal of scholarly progress; the view of twentieth-century academic professionalism just might seem less of a fulfilment from this perspective.

The shift in perspective towards *style* would imply a new frame of reference to this field. To what extent could weibullianism be described as a *modernist movement* instead of *modern school*? The Weibullians have been referred to as a school but have also been closely connected to a fundamental myth of the avant-garde, as 'destroyer' of tradition. In the Weibullians' case this destruction consisted of the banishing of nineteenth-century bourgeois morality from historical interpretation.

An anomaly can be discerned in previous research about the Weibullians. The will to summon them as a part of the grand narrative of modern democratic progress does not explain why

### **SIMON LARSSON, SWEDEN**

Project title:  
MODERN SCHOOL OR MODERNIST  
MOVEMENT? – THE WEIBULLIAN  
HISTORY-WRITING 1911 – 1945

### **Research Interests**

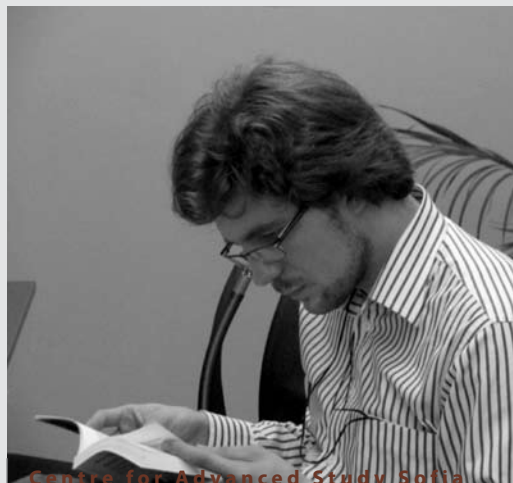
My doctoral dissertation (2009) deals with the construction of norms of academic excellence in the Swedish discipline of history 1900–1945. The competition for professorial chairs was fierce during this period, and the Swedish academic system of promotion had a rather unique bureaucratic foundation, which helped prevent 'behind-the-scene' decisions from being made, and thus opened up for thorough discussions of norms of excellence. The emerging two ideal types of historians became the nineteenth-century cultivated historian – representing the ideal of *Bildung* and synthesis – and the twentieth-century critical expert, governed by scepticism. Contrary to previous views, my study concludes that the norms of excellence gave a lot more credit to synthesis than has been hitherto believed.

My other research interests focus on the historiographical contexts of the postmodern condition, and especially, on the relationship between positivism and post-modernism in Swedish historiography. I have also studied the transformation of the Swedish discipline of literature during the twentieth century, following how philosophical aestheticism was replaced by historical erudition at the start of the twentieth century, and how the discipline suffered a 'de-historisation' in the post-war years, which correspondingly, affected the discipline's norms. The focal point in my studies is how the discipline managed to handle the transcendent and charismatic quality of literary value in relation

many of their characteristics seem challenging or even rebelling against such a narrative. Though the Weibullians were regarded as radicals, their view of history was always too extreme and dystopic to be adopted by political interests in Sweden. Even the main radical party, the Social Democrats, has been acknowledged to have been unable to make use of their history, but instead aligned themselves with the more nationalist and conservative views that the Weibullians held in contempt. The view of the Weibullians as a *modernist movement* could possibly solve this anomaly.

Modernist ideologies range all across the political spectrum. The political views held by modernists often seem more or less incidental. In fact, modernism can be seen as a deliberate loss of coherence in the modern personality. What has been seen as intellectual limitations, the anthropological reductionism of the Weibullian historical interpretations could perhaps be labelled a modernist *dehumanisation of history* (to reinterpret Ortega y Gasset, 1948).

This also constitutes a major comparative possibility of this study. The avant-garde identities of modernist art, had a notoriously ambiguous temporal character. As these identities were often based in a highly individualistic revolt *against* modernity, they could, from modernity's perspective just as well take the form of radical backwardness (primitivism in painting), as well as progressiveness. There is no reason that the view of modernist culture should be limited to the literary and artistic movements of mid-western Europe. The ambiguous temporal identity at the heart of modernism made it a puzzling and unpredictable phenomenon. This makes comparison challenging, but also very interesting to pursue.



## SRDJAN MILOSEVIC, *SERBIA*

Project title:

IDEALISING 'OUR PEASANT':  
FROM INTERWAR 'PEASANTISM'  
TO THE WORLD WAR TWO 'PEASANT STATE'  
(THE CASE OF SERBIA/YUGOSLAVIA)

### *Project Description and Contribution to CAS ROH Project*

The ideological narratives marking and largely directing the currents of nineteenth and twentieth-century history in Serbia and Yugoslavia still await their thematisation in the context of the realities they tried to create or, at least, influence. Within this framework, the notion of the 'peasant' falls among some of the most noticeable ideological narratives, represented by numerous variations of what has been regarded a peasantist ideology (peasantism). As stated by Doreen Warriner decades ago, 'round "the peasant" in Eastern Europe there is an accretion of legend. There has been the romantic approach, part literary, part political, for which he is an absolute social value, a bulwark against social change". (Warriner, 1959)

Unlike agrarianism, which utilises a more economic-oriented approach, peasantism is a largely socio-cultural and anthropological notion. Peasantism implies a specific system of values, beliefs, and norms which addresses the peasantry less as an economic class or social stratum, rather than as a symbol embodying certain fundamental values of crucial importance for the group. Hence, interwar peasantism was primarily a tool of the identity-narrative.

As the peasantry was an important political force in a liberal electoral system, the peasants were frequently flatteringly likened to the 'real' creators of the Serbian state. Yet, this loud peasantism of the intellectual 'urban thinkers' went hand in hand with a general neglect of most existential needs of the peasantry. Deeply involved in politics, 'urban thinkers' acted as the pillars of the regimes rather than as independent critics.

My research focuses on the intellectual constructs related to the peasantry in the first half of the twentieth century, their ideological operationalisation, and their symbolic transfer from a Serbian towards a Yugoslav, and eventually back to a narrow Serbian paradigm during the Second World War. I will argue that the same ideological content – the glorification of the peasantry – was politically instrumentalised as the legitimising pattern for



**Mr Srdjan Milosevic** holds an MA degree in History from the Faculty of Philosophy, Belgrade University (2007) and is currently enrolled in the Doctoral Programme at the same Faculty. His MA thesis addressed *The Ideology of Agrarian Reform in the Kingdom of the Serbs, Croats and Slovene* – a topic, which he is further developing in his PhD dissertation on *Agrarian Politics in Yugoslavia 1945–1953*. He has been involved in several projects; Land Law, Cadastre and Land registers in Eastern Europe 1918–1945–1989, Institute for Cultural Studies, University of Leipzig (recently completed) and *Yugoslavia and the Challenges of the Cold War 1945–1989*, Faculty of Philosophy, Belgrade (ongoing). He has been awarded several scholarships from the Ministry of Science (2008), the Ministry of Education (2001–2006), a Scholarship of the Norwegian government (2005), to mention a few.

Mr Milosevic has combined his studies with teaching experience in the fields of Human Rights and Democracy, and Social History and Linguistics at the Helsinki Committee for Human Rights in Belgrade and Petnica Science Centre, Serbia.

Research Interests: History of Yugoslavia, Intellectual history, Historical anthropology, Philosophy of history, History of historiography in Serbia.

the political and social programmes, shifting from democratic to totalitarian, from liberal to conservative, from modern to patriarchal. The peasantry became related to the identity of the nation, and it is my aim to re-create the interwar historians and anthropologists' role in this process.

My objective is to be achieved by the method of comparison, in two main ways: 1) by comparing one or more phenomena in one society or culture diachronically, or 2) by comparing one or more phenomena in two or more societies or cultures synchronically and/or diachronically. Here I will resort to a diachronic comparison of the peasantist ideology in three turning points in the Serbian and Yugoslav history – the first being the end of nineteenth and the beginning of the twentieth centuries (the period of the Radical Party – the main exponent of peasantism as a political ideology), 1918 (the year when the Kingdom of the Serbs, Croats and Slovenes was created and peasantism was used to serve the Serbian cause), and the Second-World-War period, including 1945 (when the ideological narrative of peasantism was first appropriated by the extreme political right, and later included into the new, post-war ideological paradigm).

My research aims to utilise the achievements of those historiographical traditions dealing with continuity in history. Since continuity presupposes the existence of certain structures, my task is to investigate the conditions under which those structures

survived and/or changed. I will adopt the so-called Wehler's model of 'defensive modernisation' (Wehler, 1989) to explain how structures can change in order to preserve the continuity of the unchangeable substance.

My study also deals with the relation between mentality and ideology. The persistence of close ideological patterns in the course of the twentieth century raises the question of any possible correlation between a long lasting system of values (mentality) and a specific type of ideology, which includes collectivism, leader cult, egalitarianism, and antiurbanism.

My work is supposed to contribute to revealing and explaining one of the most relevant traditions in Serbian intellectual history, hoping also to provide relevant material for further investigations. The research will address the specific receptions and modifications of the values and institutions of modern western civilisation in Serbia and Yugoslavia during the first half of the twentieth century. Dealing with the problem of national identity and modernisation, it hopes to provide relevant data for a comparative analysis of the problem in a wider, Balkan and European context. My research also aspires to test the relevance of some historiographical traditions regarding the problem of nation-building in Serbia and interwar Yugoslavia, and thus possibly suggest some modifications to currently existing methodological paradigms.



# CAS Modernity & Identity Programme for Independent Research

In 2009, the Centre for Advanced Study Sofia commenced its newly-launched programme in support of promising Bulgarian doctoral and post-doctoral students with a broad scope of disciplinary, thematic and methodological curiosity. Financed by a two-year grant of the Bulgarian National Science Fund of the Ministry of Education and Science within the period of 2009 – 2010, the Modernity and Identity Programme for independent scholars provides six nine-month fellowships to young academics pursuing research in the field of social sciences and humanities. The uniting focus of study is a widely-defined conceptual and chronological range of research interests falling into the categories of modernity – modernities, and identity – identities, and approached from a comparative, interdisciplinary perspective.

CAS Sofia is proud to present its first three Independent Fellows, Ms Galina Goncharova, Dr Ina Dimitrova, and Mr Martin Ossikovski, as well as their project outlines to its reading audience.



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## **GALINA GONCHAROVA**

Project title:

MEDICAL MEN VERSUS WISE WOMEN:  
NEGOTIATING THE PROFESSIONAL IDENTITY  
OF PHYSICIANS IN MODERNITY –  
THE DEBATE ON BULGARIAN FOLK  
MEDICINE (LATE NINETEENTH TO EARLY  
TWENTIETH CENTURIES)

### *A Brief Project Outline*

The project will investigate the process of (re)constructing the medical professional and non-professional identities in Bulgaria, under the cultural framework of the Bulgarian modernisation processes. My research will focus on the imagery of folk medicine that was presented in Bulgarian medical press and in the public health legislation from the late nineteenth and the early twentieth centuries. The main research goal is to examine the opposition between the medical men's project for a new publicity of expert knowledge, and the wise women's reality of 'ignorance', 'superstitions' and resistant archetypes of 'illness' and 'health'. This opposition will be outlined in a broad discursive field constructed by sanitary laws and reports, ethnographic works, journalistic programmes, articles, and lectures of medical professionals.

The project will discuss the criticism of Bulgarian physicians against indigenous healing practices, with regard to the reorganisation of the healthcare market and the populist cultural agenda of Bulgarian institutions after the Liberation. Thus, I will attempt to shed light on the controversial process of transforming the traditional 'organic community', constructed around intimately shared symbolic meanings, into a civilian



public space of state sanctioned social and expert competences. From the point of view of 'multiple modernities' theory the 'invention' of this public space is crucial for understanding different aspects of 'retarded modernisation' and westernisation, especially in the context of co-existence of diverse and competitive medical environments.

#### **Statement for Applying to CAS Modernity and Identity Programme**

I have several significant reasons for applying to CAS Sofia. Firstly, I used to be a Fellow at CAS four years ago and this experience inspired me to rejoin its research community. The atmosphere of academic freedom, fruitful international cooperation and uninhibited intellectual exchange are the particular features of working at CAS that make it very much relevant and attractive to me. My experience then enhanced my methodological reflection as well as the interdisciplinary aspects of my research.

Secondly, one of the projects, run by the Centre – *Natural Sciences and Social Worlds* (2007 – 2008) was particularly relevant to my research in the field of social history of medicine. This initiative made me confident that my proposed project investigating the construction of the professional identity of the modern Bulgarian physician is relevant to the Centre's agenda and will be appreciated among my peers. Last, but not least, I would like to mention the considerable academic, personal and financial support that this fellowship will provide for me and my studies.

**Ms Galina Goncharova** is a doctoral student at the Cultural Studies Department, Faculty of Philosophy, Sofia University. She has majored in Cultural Studies (MA) and is currently holding a teaching assistantship for the classes of Modern Bulgarian and European History at the same Department. Her PhD thesis addresses *Generations, Generational Discourses and Collective Times: The Uses of Generational Rhetoric in Bulgaria (1878 – 1844)*. Her foremost academic interests are in the field of social history of medicine, oral history, sociology of youth cultures, sociology of professions, and nationalism.

Ms Goncharova has fieldwork experience in the framework of a number of collective projects, such as FOROST, LMU München – BAS and Sofia University (*Orthodox Priests and Parishes as Factors of Social Integration in a Transition Society*) and MICROCON: *A Micro Level Analysis of Violent Conflicts*, European Commission Research Programme, DVV International – Sofia University – BAS among others. She has been granted a Maison des Sciences de L'Homme et de la Societe, Sofia-Paris fellowship and CEE Trust and SEAL, Sofia – Bulgaria Fellowship. She is also a former fellow of the Centre for Advanced Studies Study Sofia (2003 – 2004) in the framework of *Roles, Identities and Hybrids Project Fellowship Programme* (Individual research project: *The Public Image of the Bulgarian State Official (Clerk) at the End of Nineteenth and the Beginning of Twentieth Centuries*).

## INA DIMITROVA

Project title:  
SECURITY AND IDENTITY:  
CONTEMPORARY REGIMES OF INTERACTION

### *Statement for Applying to CAS Modernity and Identity Programme*

I have applied to the *Modernity and Identity* Programme at CAS Sofia with the internal conviction that it would offer me an excellent opportunity for a post-doctoral fellowship by vitally assisting my research work with its academic excellence and stimulating research milieu. I have already had the opportunity to present the general idea of my research project at CAS and the precious feedback I received unambiguously confirmed my initial expectations. The public image of the Centre plays an equally important role as it contributes to the network-formation amongst highly qualified and internationally recognised scholars. In a nutshell, I believe that this is an institution, promoting the establishment of international academic standards and enabling the acquisition of skills, indispensable for conducting competitive research.

### *A Brief Project Outline*

The focus of the project is the complex contemporary dynamics of the (in)security – identity relationship. It addresses situations, in which the notion and practices of security dominate the political agendas and the relationship between norm and exception, between the legal and the extra-legal undergo profound transformations. The project aims to explore the ways in which particular identities are constructed through discourses of insecurity, danger and protection.

I suggest that today one of the key factors for the identity construction of individuals, institutions, regions, and even populations, is their framing as threats, i.e., their identity formation goes through securitisation practices. Conversely, the new security practices are justified through the construction of threatening identities. Within this framework, the project will investigate the logic and the consequences of approaching identity politics from a security perspective, as well as the constitutive participation of security knowledge in the contemporary building up of identities.

The analysis of this dynamics is vital in times of crucial societal transformations, especially in their politico-juridical structure.



**Dr Ina Dimitrova** has received a PhD degree (2007) in Philosophy of Social Sciences and is currently a research fellow at the Institute for Philosophical Research, Bulgarian Academy of Sciences. Her dissertation work tackled the phenomenon of reflexivity as an ontological issue and as a problem in the social sciences. Her current research interests are in the fields of governmentality studies, biopolitics, security studies, social ontology.

Dr Dimitrova held a teaching assistantship (2006 – 2008) in Contemporary Philosophy, History of Sociology: the challenge of biosciences, biotechnologies and biopower, and the Sociology of Everyday Life. She is currently lecturing in Ontology at Plovdiv University (2008 – present). She also held several short-term fellowships at The Slovak Academy of Sciences (2006), Eötvös Loránd University in Budapest, Hungary (2005), The University in Ljubljana, Slovenia (2004). Since 2007 she has been a member of the Board of the Directors of the Institute for Critical Social Studies.







**Dr Martin Ossikovski** holds a BA in Philosophy, University of Sofia (2002), a MA in Medieval Studies, Department of Medieval Studies, Central European University (2003), and a PhD degree in History and Theory of Culture, Department of Cultural Studies, University of Sofia (2009). He has specialised at various European educational institutions, among which the University of Hanover, Philosophy Seminar (2004), the University of Helsinki, Department of History (2005), Ruprecht Karl University of Heidelberg, History Seminar (2007), and the University of Oxford, Oriel College (2007 – 2008). His main interests are in the history of late medieval and early modern political thought.



For the last few years, Dr Ossikovski has been working on a study comparing the views of collective wisdom and infallibility of two prominent fourteenth-century political theorists and publicists, Marsilius of Padua and William of Ockham. At the beginning of 2009, his study was successfully defended as a doctoral dissertation at the Department of Cultural Studies of the University of Sofia.

## MARTIN OSSIKOVSKI:

Project title:

ARISTOTELIAN CONTRIBUTIONS TO POLITICAL THEORY: CONTEMPORARY ARISTOTELIANS AND SCHOLASTICS IN COMPARISON

### *Statement for Applying to CAS Modernity and Identity Programme*

The Centre for Advanced Study Sofia welcomed me and offered just what I needed after the completion of my doctoral studies at the University of Sofia. *The Modernity and Identity Programme* was open to and encouraging proposals in various research fields. Working within a very well organised institution proved a rewarding experience. The Centre unites colleagues with diverse research interests, all of whom are academically open and, most importantly, always willing to offer advice and cooperation. All of that makes me look forward to the challenges of an undoubtedly enjoyable year with CAS.

### *A Brief Project Outline*

It has been claimed that a number of modern political theorists have found in Aristotle 'anchors for an alternative or supplement to the set of political and ethical principles that undergirds the values of Western democracies' (John Wallach). Aristotelian ideas, however, have a long and complex career in the history of political thought. Ever since the 'rediscovery' of his major

works in thirteenth-century Europe, Aristotle served as a powerful instrument in the hands of intellectuals working in the realm of political theory. Most importantly, a number of medieval Aristotelians articulated theories, which are particularly interesting in the context of modern politics.

A historian of ideas might be tempted to think about pre-modern Aristotelians and their modern counterparts, the 'neo-Aristotelians', in a comparative perspective. This research project takes on the need of such a comparison, placing special emphasis on some of the leading intellectual figures of the late medieval period, on the one hand, and some criticisms against modern Aristotelians, on the other.

While addressing various issues with regard to the reception of Aristotle's political philosophy, the proposed study will suggest that pre-modern as well as modern Aristotelians fruitfully modified and adapted it to the challenges of two different theoretical contexts: (a) justifying monarchy by demonstrating that a political community could be best represented and therefore ruled by a single ruler – the case of pre-modern Aristotelians; and (b) emphasising the need of virtue in politics as an amendment to modern liberal theories – the case of neo-Aristotelians. In addition, the study will seek to determine the exact parameters, in which such uses of Aristotelian arguments diverted from Aristotle's authentic understanding of politics. Special attention will be paid to his conviction that the virtuous monarchy was the best form of political rulership. This fervent belief of his is to be sharply contrasted to both Aristotelian traditions under observation.

## CAS Guest Lecture Series

**Dr Zoran Milutinović:**

### The Construction of Europe in Serbian Culture 1913–1945

*On 31 October 2009, CAS Sofia was pleased to set the start of its new Guest Lecture Series for the academic 2009 – 2010, with Dr Zoran Milutinović being the first presenter.*

*Dr Zoran Milutinović is Senior Lecturer in South Slav literature and culture and Head of Department of East European Languages and Culture at the School of Slavonic and East European Studies, University College London. Before coming to UCL, he taught at the University of Belgrade, Wesleyan University, and the University of Wisconsin-Madison. He is the editor of Balkan Studies Library, a book series published by Brill, Leiden. His publications are mostly on South Slav literature, twentieth-century European drama and drama theory, and the theory of comparative literature.*

Dr Milutinović's highly aesthetic and informative paper analysed the selected writings of leading Serbian writers and intellectuals who by the outbreak of the Second World War had constructed a discursive image of 'Europe'. He did not aspire to inquire into the accuracy of the representation of Europe, but rather into the ways in which it was constructed by discourse. Who constructed it, and with what authority? Who was this image intended for? How was its representation validated? What purposes was it meant to serve? ... These major questions posed by Dr Milutinović kept a large and enthusiastic audience intrigued for over an hour.

As elaborated by our guest lecturer, the first half of the twentieth century was the period in which the concept of Europe gained wider currency in Serbian culture: during that time travel writers stopped going to Germany and France, and began travelling to 'Europe'. Several important consequences were charted out, clad into an inquisitive, interrogative rhetoric:

How was a conflation of different countries and cultures into one notion made possible?

When and to what effect did 'Europe' designate (a) a cultural pattern, (b) the processes of social mod-

ernisation, (c) imperialism and the policies of the Great Powers in the Balkans, or (d) secularism?

What was assumed to be the opposite of 'Europe'? Was it a geographical notion (Russia, the Orient, for instance), or a temporal one (the Middle Ages or the past in general)?

Which particular issues were raised in comparing 'Europe' to Serbia and why?

Starting from the hypothesis that such representations were not referentially but intertextually constructed, Dr Milutinović inquired into textual traditions from which their elements were borrowed. Those were dated back to the discourses of the French Enlightenment, the Russian 'Eurasian' philosophy of Trubetskoi and Solov'ev, Spengler's and Simmel's Kulturpessimismus, as well as to a home-grown Orientalist discourse. He examined the textual strategies authors used to weave a rich fabric that roused feelings of admiration, envy, love, curiosity, hatred, puzzlement and identification.

Dr Milutinović's lecture was followed by numerous questions on the part of the audience, as well as by a lively, interesting discussion.

# 'Europe stands for different things' ...

An Interview with Dr Zoran Milutinović,  
SSEES, University College London



Dr Milutinović, it was a pleasure to attend your presentation this afternoon. There has been a lot of research done on East-West representations of Europe, but this afternoon you opted to present a more cohesive image of Europe as emerging over time. How does the picture of Europe as a symbol of modernisation and westernisation apply to our ideas of Europe of today? Can we speak of one, unified and consistent image of Europe nowadays, or of a multitude of notions of what Europe might be standing for?

**Dr Zoran Milutinović:** It depends on whom you are asking. Europe stands for different things – for some people it still implies modernisation, for others – the protection of human rights, for still others – improving efficiency, making trains run in time... There is no single entity of Europe as images are constructed through a discourse and it is this discourse that provides you with a meaning.

Your talk predominantly focused on the image of Europe as seen through

Serbian eyes. Could there be another reconstruction of Europe occurring if we take under consideration a Croatian, Bosnian or Macedonian point of view?

**Z.M.:** I am sure that every culture has its own, usually multiple images of Europe. It is for practical reasons that I have called this construction 'a Serbian Europe'. Yet, there isn't such a thing as a Serbian, Bulgarian, or Greek Europe ... We should speak of a Europe as created through discourses, present all over the Continent. The image of Europe has been modified and strategically deployed in a wide range of national cultures. Whereas discourses on Europe are never completely the same, they bear a lot in common.

In your lecture, you carefully avoided to equate Europe to the European Union. Why?

**Z.M.:** Because the EU is a possible future economic and political equivalent but it is not exactly the same as the historically diversified concepts of Europe.

There are many positive sides to the image of Europe, but would there be any downsides to it, too?





**Z.M.:** The negative sides are pretty much the same as were pointed out by the opponents of modernisation in the early nineteenth century. Anti-Europeanists usually perceive Europe as something mechanical and artificial, as something erasing our distinctness and killing the soul of whatever you name it. This anti-image has always been the same, regardless whether in Poland, in the UK or in Croatia. This is what you hear from conservative politicians – ‘they will rule us and they will tell us how to live in our own house’. These are the traditional arguments, which the opponents of the European Union raise. You cannot say that they are 100% wrong, because – yes, this, too, was part of the European project. Yet, there is more to the idea of the EU.

It has become a commonplace to accept that, except for the extreme right-wing, the imagery of Europe has turned into something sought after, highly desired. Politically, that applies to all ex-Yugoslav republics still eagerly awaiting to join the EU. Yet, would you agree that there is a tendency of retraditionalisation going on at an everyday level? For instance, in popular tastes and culture, rock men – the once sturdy promoters of western influences under socialism – seem to have ‘converted’ and succumbed to Balkan turbo folk...

Perhaps, this could be for commercial reasons. Has rock music not been disappearing everywhere? What are young people and teenagers listening to nowadays? Surely not rock’n’roll anymore?

How would you interpret Emir Kosturica’s *Drven Grad*? Could it be a materialised, twenty-first-century construction of an imagined nineteenth-century Serbian village ... a possible attempt to distance oneself from everything modern-day, including modern-day Europe?

**Z.M.:** I have heard of *Drven Grad*, though I have not seen it myself. Kosturica is certainly one of the vocal critics of some EU policies and the way the EU might have facilitated the dissolution of ex-Yugoslavia. Yet, I do not think that his act of building *Drven Grad* is anti-European in its nature. In the UK today, there has been great attention paid to the preservation of traditional English houses in the countryside. Some people even claim that preservation associations are too powerful nowadays and block any plans for new builds. Hence, we are seen as confined to living in shoe-boxes, i.e. in small flats. Nevertheless, I, personally, do not think that *Drven Grad* has been designed as an anti-European project. Kosturica has been building traditional villages

because he simply might not like cities. While living in France, he also stayed in the countryside, out of Paris. He probably likes the countryside better.

You are an expert in literature and cultural studies, and have worked on travelogues, especially written by Serbian travellers in Africa. Are travelogues as powerful a literature as they used to be fifty or a hundred years ago?

**Z.M.:** No, not that much anymore. A hundred years ago, a travelogue functioned as a window to the world. It used to serve the purpose of television and the internet today. People did not travel much those days as it was an expensive, difficult and risky enterprise. Travelogues satisfied people’s thirst for faraway places; hence they were much more important as a genre than nowadays. They had aesthetic, ideological and practical purposes as they were a source of knowledge and information. Good travelogues are pleasurable to read even today. There are many first-class travelogues, which you would enjoy more than a novel. But the art of writing travelogues quickly disappeared once television introduced images to replace descriptions...

How will the Internet change the status of literature and history in the future?



Where will historians and literary critics search for their primary sources in, say, a century?

**Z.M.:** The Internet has been changing everything these days and the golden age of literature – when it served so many purposes – is simply gone. See the immense decline in literature over the last years. On the other hand, literature has survived so many technological revolutions. Literature was written in stone, then in parchments; later on, it was printed in the form of a book. While books might disappear as a material recording of literature, literature, itself, will nevertheless thrive – in the form of some electronic text, perhaps.

You had the opportunity to follow our newly-elected Fellows' presentations. Was there anything that raised your interest in their projects, was there any idea that you would see as worth pursuing in depth?

**Z.M.:** There were many fresh and stimulating ideas brought forth during the workshop. It was fascinating to hear so many different experiences dealing with related problems approached from various angles. The discussions were very useful to me, too. *Regimes of Historicity and Discourses of Identities* is a truly wonderful project.

What are your plans about your future academic work?

**Z.M.:** In academic terms, I have decided to grant myself some break because I have just finished the manuscript of a new book. It would not be a good idea to start anything new straight away. I also have another project, which I am slowly turning to. It comes from my puzzlement about what we would call 'national culture'. What is Bulgarian, Serbian, or French culture? I would not like to go into certain realities, such as writers', composers', or painters' ethnicities. I want to go in those narratives, composing a body of texts, and thus forming and legitimising national culture as such. This will probably be my next new project.

Which centuries will you be addressing?

**Z.M.:** Any. There must be some founding gestures recognised by each culture. This sort of legitimisation given to culture can be very powerful. Only if one traces its genealogy back in time, will one understand why it has been considered a founding gesture in, say, Serbian culture, but not internationally or Balkan – wide.

You, yourself, are well-travelled and have worked in different parts of Europe and outside Europe. Have you thought of a potential return to our Region to live and work in? Would you be interested in a further cooperation with CAS?

**Z.M.:** Oh, I would consider to live and work anywhere. I found myself imagining living in Sofia these couple of days. I kept telling myself that there are so many little restaurants and pubs in Sofia worth enjoying. Living anywhere is not a real dilemma for me. As a professional academic, I go where the work is.

Interviewed by the Editor

### January 2009:

#### 22 January:

History Club Meeting:

Dr Chavdar Marinov, 'The Invention of Bulgarian Revival Architecture'.

#### 28 January:

CAS Discussion Series 'Consolidation / Disintegration of Public Institutions and the Political Processes:

Dr Miladina Monova, 'Sofia-Athens and Back: Reflections on Two Different Mass Protest Cultures (8 December 2008 – 14 January 2009)'

### February 2009

#### 25 February:

CAS Discussion Series 'Consolidation / Disintegration of Public Institutions and the Political Processes:

Dr Martin Kanoushev, 'Punishment and Revolutionary Expedience: Bulgarian Criminal Law, 1944 – 1956'

### March 2009

#### 12 – 13 March

Workshop: 'The Shaken Order Project: Authority and Social Trust in Post-Communist Societies'

#### 27 – 28 March

Second Working Session: 'Regimes of Historicity and Discourses of Modernity and Identity Project, 1900 – 1945, in East – Central, Southeastern and Northern Europe'.

### April 2009

#### 15 April

CAS Discussion Series: 'Consolidation / Disintegration of Public Institutions and the Political Process':

Dr Todor Hristov, 'The Negotiated Revolution: 1989, Guilt and Political Capital'.

### May 2009

#### 20 May

CAS Discussion Series: 'Consolidation / Disintegration of Public Institutions and the Political Process':

Dr Atanas Slavov, 'Socio-historical Opportunities for Liberalism in Bulgaria'.



### June 2009

#### 27 June – 1 July

'Regimes of Historicity and Discourses of Modernity and Identity, 1900 – 1945, in East – Central Southeastern and Northern Europe': Annual Colloquium for international Junior Post-graduate scholars in Krapets (Varna Region).

### October 2009

#### 30 – 31 October

'Regimes of Historicity and Discourses of Modernity and Identity Project, 1900 – 1945, in East – Central, Southeastern and Northern Europe': Opening Working Session of Second-term Fellows.

#### 31 October

Guest Lecture Series:

Zoran Milutinović: 'The Construction of Europe in Serbian Culture 1913 – 1945'.

### November 2009

#### 13 November

Working Meeting of the Bulgarian section of the Project 'Establishment of National Legal Systems in Post-Ottoman Southeastern Europe. Deconstruction, Formation and Transfer of Normativity' of Max-Planck-Institut, Frankfurt am Main.

### December 2009

#### 3 December

Inauguration Meeting of 'The 1930s Club' Discussion Forum